

CATHOLIC • ACTION •

Vol. XIX, No. 4



April, 1937

Summaries of Our Holy Father's Words

“On Atheistic Communism”

“To the Bishops of Germany”

“To the Hierarchy of Mexico”

Crusading for the Missions

The Social Security Act—III

Significance of Pan American Day

The National Catholic Youth Council

Anti-Democratic Movements in the U. S.—II

“Montezuma”—U. S. Bishops' Gift to Church in Mexico

N. C. W. C. Study Topic for April: “Youth—
A Recreational Program; Youth Leadership”

Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

:-: What It Is - What It Does :-:

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

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APRIL, 1937

OUR COMMON CATHOLIC INTERESTS

Official Summary of Pope Pius XI's Encyclical on "Atheistic Communism"

ON MARCH 18, 1937, Pope Pius XI issued under the title "Divini Redemptoris" a lengthy encyclical in which His Holiness condemned "Atheistic Communism" as a false doctrine undermining "the very foundations of society" and appealed to "all who believe in God"—Catholic and non-Catholic—to array the forces of government and society against "the various attacks of the godless." The Encyclical vigorously appeals for justice for the wage-earner and the elimination of the "very real abuses" of the economic order for which Communism is legitimately working.

As is its custom following the issuance of Papal encyclicals, the National Catholic Welfare Conference is publishing a pamphlet from the Vatican Press English translation of the "Atheistic Communism" Encyclical (see announcement on page 24 of this issue of CATHOLIC ACTION). The following is the text of the official Vatican English abstract of the Encyclical as issued from Vatican City and brought by cable to the United States by the N. C. W. C. News Service:

THE Encyclical, divided into chapters and numbered paragraphs, begins by pointing out the serious danger to which all nations are exposed by the inroads of Communism.

Stresses Need of New, Solemn Document Exposing Dangers of Communism After recalling how his predecessors and he, himself, had more than once called the attention of the world to this danger, the Holy Father asserted the necessity of a new, solemn document.

"Therefore, We believe it to be Our duty to raise Our voice once more in a still more solemn missive in accordance with the tradition of this Apostolic See, the teacher of truth, and in accordance with the desire of the whole Catholic world which makes the appearance of such a document natural.

"We trust that the echo of Our voice will reach every mind free from prejudice and every heart sincerely desirous of the good of mankind.

"We wish this still more because Our words are now receiving sorry confirmation from the spectacle of

bitter fruits of subversive ideas which We foresaw and foretold, and which are multiplying fearfully in countries already stricken, or threatening every other country of the world.

"The doctrine of Communism was founded on the principles of dialectical and historical materialism previously advocated by Marx and of which the theoreticians of Bolshevism tried to prevent the only genuine interpretation.

"According to this doctrine there is in the world only one reality, matter, prime forces which evolve into plant, animal and man.

"Even human society is nothing but phenomena and a form of matter evolving in the same way. By the law of inexorable necessities and through perpetual conflict of forces, matter moves toward the final synthesis of classless society.

"In such a doctrine, as is evident, there is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is

neither the survival of the soul after death nor any hope of a future life.

"Thus man's liberty is destroyed. Every right of the human person is denied. Man becomes, as it were, a mere cog in the collectivist machinery which alone has unlimited control over the lives of men. All hierarchy of authority is nullified.

"The dignity of the indissolubility of marriage is set aside. The family is profaned. The woman is torn from her home and from the care of her children. Religion is dubbed the opiate of the people and assailed with any weapon at hand. The very idea of God is rejected and condemned.

"Communism, therefore, is a system full of errors and sophism. It is in opposition to both reason and divine revelation.

"It is subversive to the social order because it means the destruction of its foundations; because it ignores the true origin and purpose of the State; and because it denies the right, dignity and liberty of human personality."

That a system so obviously erroneous should be so widely accepted is due to the false ideal of justice and equality which Communism has held up to the masses, promising elimination of many undeniable abuses and improvement of the conditions of the poor workingman.

DECEIVED by these theses and promises, they have blindly followed the prophets of the new doctrine, unable to perceive the very serious errors of Communism.

**Pretense of Interest
In Welfare of Workers
Deceives Followers**

"By pretending to desire only betterment of the condition of the working classes, by urging removal of the very real abuses

chargeable to a liberalistic economic order and by demanding a more equitable distribution of this world's goods (an objective entirely and undoubtedly legitimate), Communists take advantage of the present world-wide economic crisis to draw into the sphere of their influence even those sections of the populace which on principle reject all forms of materialism and terrorism."

In addition to the sad plight in which liberal economics have left the workingman, two other factors undoubtedly hastened this diffusion; clever, widespread propaganda organized with truly diabolical perfection and the inexplicable silence of a large section of the press in the face of the spread of Communism.

Meanwhile the sad effects of the evil already are evident in several nations, such as Mexico and Spain and especially Russia, which was chosen, so to speak, as the testing ground for this new doctrine.

To the real Russian people, saddened and oppressed, the Holy Father offers an expression of his paternal sympathy.

"In making these observations it is no part of Our intention to condemn *en masse* the peoples of the Soviet Union. For them We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in a very large part are strangers to the real interests of the country.

"We recognize many others have been deceived by these fallacious hopes. We blame only the system with its authors and abettors who considered Russia the best prepared field for experimenting with a plan elaborated decades ago and who, from there, continued to spread it from one end of the world to the other."

TO THE errors of Communism the Pontiff opposes the doctrines of the Catholic Church which, acknowledging its God as a Creator, Judge and Loving Father, proclaims the equality and brotherhood of man and defends the liberty of man and the rights of the human person.

Destined by God for a supernatural end of eternal happiness, man should find in domestic and civil society, both ordained by God, due respect for his personal rights and help to facilitate the attainment of his sublime destiny.

On the basis of these principles the Church recognizes and defends the hierarchy and legitimate authority of society, which can and should use its influence even in the field of social economics.

Proposing opportune social norms, it (society) should be a directive and coordinating force and even use legal means of constraint and repression when the activity of individuals or groups may tend to the detriment of the common good.

"This doctrine is equally removed from all extremes of error and all exaggerations of parties or systems which stem from error. It maintains the constant equilibrium of truth and justice, which it vindicates in theory and promotes and applies in practice, bringing into harmony the rights and duties of all parties.

"Thus authority is reconciled with the liberty and dignity of the individual and with that of the State; the human personality of the subject with the divine delegation of the superior; and in this way a balance is struck between the due dependence and well-ordered love of man for himself, his family and his country, his love of other families and other people, founded on the love of God, Father of all, their first principle and last end.

"The Church does not separate the proper regard for temporal welfare from solicitude for the eternal. If she subordinates the former to the latter—according to the words of her Divine Founder 'Seek ye first the Kingdom of God and His justice, and all these things

shall be added unto you"—she is nevertheless so far from being unconcerned with human affairs and so far from hindering civil progress and material advancement that she actually fosters and promotes them in the most sensible and efficacious manner."

Thus, even in the field of social economics and although the Church has never proposed a definite technical system since this is not her field, she nevertheless has clearly outlined the guiding principles which, while susceptible to varied concrete application according to diversified conditions of times, places and peoples, indicate a safe way of securing happy progress for society. The Church has always acted in conformity with this doctrine, in spite of the greatest of difficulties and enduring, bitter persecution in her defense of the truth.

AFTER this point the Holy Father proposes remedies to be applied against very grave modern ills, remedies which he epitomizes by inviting all his children to a renewal of Christian life.

Urges Justice to Wage-earners and Study Of Church's Teachings

"Even in Catholic countries there are still too many who are Catholic hardly more than in name. There are too many who fulfil more or less faithfully the more essential obligation of the religion they boast of professing but have no desire for knowing it better or deepening their inward convictions and still less of bringing into conformity with the external gloss the inner splendor of an unsullied conscience that recognizes and performs all its duties under the eye of God."

In particular, the Holy Father recommends to the faithful detachment from worldly goods, Christian charity and especially justice: detachment from worldly possessions, for these do not constitute man's true goods; Christian charity, which should move all to commiserate and help those who suffer; justice above all, which should induce employers and the wealthy to recognize the inalienable right of the workingman to a salary sufficient for himself and his family and safeguard, even in labor, his lofty dignity as a man and child of God.

"The wage-earner is not to receive as alms what is his due in justice; let no one attempt with trifling charitable donations to exempt himself from the great duties imposed by justice.

"Both justice and charity often dictate obligations touching upon the same subject matter but under different aspects; and the very dignity of the workingman makes him justly and acutely sensitive to the duties of others in this regard."

The Pope then recommends a better understanding and fuller study of the doctrine of the Church, which alone, in the Name of Jesus Christ, can point out the path to true civil progress.

Action must be joined to study if the Communist enterprise is to be effectively resisted.

"Communism is intrinsically wrong and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever.

"Those who permit themselves to be deceived into lending their aid toward the triumph of Communism in their own country will first fall as victims to their error.

"And because of the greater antiquity and grandeur of Christian civilization in the region where Communism successfully penetrates, so much more devastating will be the hatred displayed by the godless."

In the front line of this battle against Communism, says the Holy Father, should stand the priests, whose duty it is to show the way to all others by word and example. Catholic Action also should distinguish itself particularly in this field, aided by those other religious groups which the Holy Father has himself called auxiliary organizations.

Nor does the Pontiff forget other organizations which should be inspired by principles of a sound well planned social order. After a special appeal to Catholics, workers and non-workers, to put aside their vain trifling differences and unite in this great struggle, the Holy Father pleads with all those who believe in God to resist the furious attack of the godless.

Even the State should play a vital part in the attainment and hope for victory by aiding the activity of the Church, by adopting timely measures and by giving an example of wise, prudent administration.

"THIS means all diligence should be exercised by States to prevent within their territory ravages of the anti-God campaign which shakes society to the very foundation.

States Should Prevent Anti-God Campaigns Within Their Territories

"For there can be no authority on earth unless the authority of Divine Majesty be recognized."

The Holy Father then makes this heartfelt appeal to his erring children:

"We cannot conclude this Encyclical Letter without addressing some words to those of Our children who are more or less tainted with the Communist plague.

"We earnestly exhort them to hear the voice of their loving father. We pray the Lord to enlighten them that they may abandon the slippery path which will precipitate one and all to ruin and catastrophe and that they recognize Jesus Christ Our Lord as their only Saviour. 'For there is no other Name under Heaven given to man whereby we must be saved.'"

The Encyclical closes with an exhortation to all to turn their thoughts to St. Joseph, powerful protector of the Church, living model of that Christian justice which should reign in the social life.

POPE PROTESTS NAZISM

in ENCYCLICAL LETTER to BISHOPS of GERMANY

UNDER date of March 14, 1937, Passion Sunday, His Holiness, Pope Pius XI, issued an encyclical letter to the Bishops of Germany in which was put in bold relief the attacks upon Catholic doctrine contained in errors being widely propagated by the Reich Government, and in which the Supreme Pontiff vigorously protested against the persecution to which the Church is being subjected in Germany.

Having made every imaginable effort, having exhausted all available diplomatic means to impress upon the present German regime the paramount importance of fulfilling the obligations formally undertaken in the Concordat with the Holy See in 1933, the Holy Father decided that further restraint could not be justified in the face of constant flagrant violations of that solemn treaty by the German partner to it and of the growing momentum of the neo-pagan movement in Germany which threatens the very foundations of Christianity.

Asserting that the Concordat negotiated between Germany and the Holy See remains in large part unfulfilled by the German Government, Pope Pius reveals that it was "not without effort" that he gave his consent when the Reich Government petitioned the reopening of negotiations for this agreement nearly four years ago.

"In spite of many and grave misgivings," the Holy Father says, "we came then, though not without effort, to a determination not to deny our consent. We wished to spare our faithful and our sons and daughters of Germany in so far as it was humanly possible the trials and tribulations which otherwise they would have had to expect in view of the conditions of the time.

"We desired to demonstrate, indeed, to all that we were seeking only Christ and things that belong to Christ, and not to refuse to extend to anyone, if he himself does not spurn it, the peaceful hand of the Mother Church."

RECOUNTING how "We have done everything to defend the sanctity of the solemnly plighted word and the inviolability of obligations voluntarily contracted," the encyclical says His Holiness has not found it possible to remain silent in a situation where "from the other side there arose as an ordinary rule distortion of facts, their evasion, their voiding, and finally their more or less open violation."

Pope Pius says that "paternal solicitude for the good souls counsels us not to leave out of consideration any prospect, however slight, of a return to the fidelity

of contracts and to an understanding such as our conscience will permit," and adds that "in this hour when faith is tried as true gold in the fire of tribulation and persecution," and "when they are hemmed in by thousands of forms of organized restriction of their religious liberties," his spiritual children "have a double right to a word of truth and moral encouragement" from the Holy Father.

Whoever removes civil power from the scale of earthly values and elevates it to be the supreme ruler over all, even religious values, "perverts and falsifies the order created and imposed by God," the encyclical declares.

Whoever "dares place beside Christ, or, worse still, above Him or against Him, a simple mortal, even though the greatest of all time, let him know that he is a senseless prophet of absurdity," the letter adds.

The Holy Father sends to the religious of Germany an expression of gratitude and sympathy. He condemns the opposition in Germany to confessional schools of Christian education, and obstacles which have been placed in the way of liberty and the right of parents in regard to the education of their children.

"WITH paternal emotion," His Holiness says, "we feel and suffer profoundly with those who have paid such a great price for their attachment to Christ and to the Church; but the point has now been reached where there is a question of the final and highest end, of salvation or of perdition, and therefore the only way to salvation for the believer is that of generous heroism."

Referring particularly to the wanton suppression of parochial schools throughout the country and to the anti-Catholic propaganda systematically promoted by official agencies of the government among the younger generation, the encyclical denounces the racial doctrines of the radical theorists, proclaims anew the Catholic loyalty to "the Cross which remains a symbol of faith for true Christians although it is now scorned by enemies of the Church."

Persecution, the encyclical continues, will only be the forerunner of new progress for the Church, and her enemies will "soon see that they rejoiced too soon as the day will come when, instead of the premature pæns of the foes of Christ, the *Te Deum* of His followers will rise to heaven."

Note: The full text of this encyclical is being made available at N. C. W. C. headquarters.

PONTIFF PLEADS *for* UNITY

In APOSTOLIC LETTER to MEXICAN HIERARCHY

HIS HOLINESS, Pope Pius XI, chose Easter Sunday, April 28, 1937, as the date for the issuance of an apostolic letter to the Mexican Episcopate on the religious situation in that country. Immediately upon release in Vatican City, the *N. C. W. C. News Service* brought by cable an English translation of the text of the letter. This translation was made by Rev. Edward McGurkin, Maryknoll priest in charge of the Rome office of *Fides*, and Rev. Brother Leo, of the Maryknoll house in Rome, and was released promptly to U. S. publications subscribing to the *N. C. W. C. service*. The following is a cabled digest of the letter, which, in conformity with the policy of the National Catholic Welfare Conference with regard to Papal pronouncements, will be printed in pamphlet form by its publications office:

While his heart is greatly saddened by the conditions that afflict the Church in Mexico, His Holiness, Pope Pius XI, in an apostolic letter addressed to the Mexican Hierarchy under date of Easter Sunday and made public March 27, gives expression to the consolation he finds in the affection shown him by the Hierarchy and clergy of that country and in the constancy shown by Mexican Catholics under circumstances which require really heroic conduct for the open profession of one's faith.

Pointing to the sanctification of the clergy and the collaboration of the laity in the apostolic works of the Hierarchy as the most efficacious means of restoring Christian life to Mexico in this, her great hour of spiritual need, the official English summary of the apostolic letter says His Holiness expresses his pleasure in the solicitude already shown by the Mexican Hierarchy in the most important matter of training priests and bestows his high praise on the Bishops of the United States who have come to the aid of their brothers of the Mexican Hierarchy by providing for the establishment of a seminary for Mexican students within the confines of the United States.

THE Holy Father, the English summary states, recommends serious meditation on his encyclical letter of December, 1935, "On the Catholic Priesthood," which points out the necessity of continually improving the education which is given students in seminaries.

Treating of the laity's duty to work together in the common cause, His Holiness emphasizes the sublime

doctrine of the Mystical Body of Christ, saying that, because all are members of one Supernatural Body—the Church—each should feel himself in the closest union with others and in collaboration with them in nourishing and sustaining the functions of the whole body.

Reconstruction work must be built up on a solid interior formation in the life of each individual in order that he may fit himself to share the heavy labors of the Hierarchy, the Holy Father says. These latter, His Holiness adds, include religious assistance to be given industrial workers, workers on land, Indians and Mexicans who have emigrated abroad. Such assistance also includes material aid in keeping with the example of Our Lord Who lavished care upon men's bodies in order that He might reach their souls.

MOREOVER, Pope Pius says, all must strive to promote the application of the principles of justice and charity in order to assure to all at least that minimum of this world's goods which is indispensable for the safeguarding of human dignity and to eliminate abuses, at the same time guarding against violent changes which would only cause harm instead of good. His Holiness urges that great care be exercised in behalf of young people in schools, especially university students, and makes a special plea to all to come to the assistance of children, in order that they may be safeguarded from the dangers to their faith.

An integral Christian education and formation is required for the success of all other activities if Catholics are to contribute to the prosperity of the nation, the Holy Father says, adding that such a formation is the strongest, surest defense of religious liberty.

If all strive together to live according to the dictates of their Christian faith, even at the cost of sacrifice on the part of individuals, it cannot help but contribute also to the public welfare, the Holy Father states.

Concluding his message by urging all to obey the directions given by the Holy See and the Bishops, Pope Pius appeals to the supreme commandment of love, calling upon all to set aside personal differences in order that they may understand the necessity of forming but one body and one spirit.

His Holiness lays his prayers for the welfare of the Mexican nation at the feet of Our Lady of Guadalupe, and imparts the Apostolic Benediction.

1937 CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

April

- 1-2—CATHOLIC LIBRARY ASSOCIATION—annual convention, Louisville, Ky.
 12—CATHOLIC CONFERENCE ON FAMILY LIFE—regional meeting, Dayton, Ohio. (Originally announced for March 19)
 14—INSTALLATION—at Buffalo, N. Y., of the Most Rev. John A. Duffy as Bishop of Buffalo, N. Y.
 17-18—FIRST REGIONAL YOUTH INSTITUTE—under the auspices of the National Councils of Catholic Men and Catholic Women—Salt Lake City, Utah.
 26-27—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional, Indianapolis, Ind.
 28—MEETING OF ADMINISTRATIVE BOARD, N. C. W. C., Washington, D. C. (Changed from April 6.)
 29—MEETING OF BOARD OF TRUSTEES, CATHOLIC UNIVERSITY OF AMERICA—Washington, D. C. (Changed from April 7.)

May

- 20-22—CATHOLIC PRESS ASSOCIATION—annual convention, Rochester, N. Y.
 25-26—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Denver, Colo.

June

- 14—CATHOLIC WOMEN'S LEAGUE OF CANADA—annual convention, Kingston, Ontario.
 14-18—CATHOLIC HOSPITAL ASSOCIATION OF THE UNITED STATES AND CANADA—22nd annual convention, Chicago, Ill.
 15-16—NATIONAL CONFERENCE OF CATHOLIC THEATERS, Chicago Ill.
 16-19—CANADIAN NATIONAL EUCHARISTIC CONGRESS—in Quebec.
 25-27—KAPPA GAMMA PI—Cincinnati, Ohio.
 Last week—CATHOLIC LAYMEN'S RETREAT ASSOCIATION—annual convention, San Francisco, Calif.

July

- 8-10—FEDERATION OF COLLEGE CATHOLIC CLUBS—national meeting, Denver, Colo.

Note: Officials of national and state organizations of Catholic men and women are requested to advise N. C. W. C. headquarters of the dates of their respective meetings. These dates will be listed in this column in future issues.

- 12—SUPREME COUNCIL OF THE LADIES' CATHOLIC BENEVOLENT ASSOCIATION—seventeenth convention, Atlantic City, N. J.
 20 (tentative)—LADIES' AUXILIARY, A. O. H.—biennial convention, Atlantic City, N. J.
 28—CENTENARY OF ARCHDIOCESE OF DUBUQUE.

August

- 2-7—CATHOLIC ACTION SUMMER SCHOOL OF OUR LADY'S SODALITY, New Orleans, La.
 16-21—CATHOLIC ACTION SUMMER SCHOOL OF OUR LADY'S SODALITY, Buffalo, N. Y.
 17-20—CATHOLIC STUDENTS' MISSION CRUSADE—biennial convention, Cleveland, Ohio.
 DAUGHTERS OF ISABELLA, NATIONAL CIRCLE—biennial meeting, Detroit, Mich. (Date not set)
 WOMEN'S CATHOLIC ORDER OF FORESTERS—annual convention. (Date not set)
 29-Sept. 1—NATIONAL CONFERENCE OF CATHOLIC CHARITIES AND SOCIETY OF ST. VINCENT DE PAUL—annual conventions, St. Paul, Minn.
 30-Sept. 4—CATHOLIC ACTION SUMMER SCHOOL OF OUR LADY'S SODALITY, Chicago, Ill.

September

- 26-29—NATIONAL COUNCIL OF CATHOLIC WOMEN—annual convention, Washington, D. C.
 CENTENARY, DIOCESE OF NASHVILLE.

October

- 9-12—NATIONAL CONFRATERNITY OF CHRISTIAN DOCTRINE—fourth national catechetical congress, St. Louis, Mo.

November

- 7-10—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—fifteenth annual convention, Richmond, Va.

December

- 29-30—AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION—annual convention, New York, N. Y.
 29-31—AMERICAN CATHOLIC HISTORICAL ASSOCIATION—annual convention, Philadelphia, Pa.

N. C. W. C. Registers Opposition to Harrison-Black-Fletcher Bill

AS THIS issue of CATHOLIC ACTION is being sent to the printer, Congressional hearings on the Harrison-Black-Fletcher bills (S. 419 and H. R. 5962) are being held. The bills have as their object the appropriation of \$100,000,000, or so much thereof as may be necessary, "to be appropriated and apportioned annually to the several states and territories to be used by them for improvement of their public schools in the manner prescribed by their respective legislatures, and the sum authorized to be appropriated and apportioned annually for such purposes is hereby increased by \$50,000,000 for each fiscal year: *Provided*, That the total sum appropriated for any fiscal year for such purposes shall not exceed \$300,000,000."

At the Louisville convention of the National Catholic Educational Association, in progress as this issue is being prepared, the Most Rev. John B. Peterson, Bishop of Manchester, and episcopal chairman of the N. C. W. C. Department of Education, took occasion to oppose these bills.

At one of the recent hearings on the bill before the House of Representatives Committee on Education, Very Rev. Msgr. Michael J. Ready, general secretary, N. C. W. C., representing the Administrative Board, of N. C. W. C.,

presented a statement with reference to the bill in which he pointed out the N. C. W. C.'s interest in public schools and their improvement. He called attention, however, to the fact that the provisions of the proposed bill do not guarantee use of appropriated funds "for the improvement" of the schools or define defects in the present system necessitating such financial relief. He also emphasized the fact that in every state numerous schools are voluntarily operated on the principle, upheld by the United States Supreme Court, that parents have the "supreme right to direct the education of their children." Such schools, most of which embody religious training, render a service "truly public," Monsignor Ready said, satisfy all educational requirements and are entitled to public financial support.

The attitude of the N. C. W. C. Administrative Board is best expressed in the suggested amendment that federal funds be allotted on a per capita basis to all schools meeting the state standards for compulsory education.

Bills to provide federal aid to education have in the past received the careful attention of Catholic people. This particular bill, omitting the usual federal control features, is a new approach to provide federal aid for public schools.

The SOCIAL SECURITY ACT

III.—UNEMPLOYMENT COMPENSATION

HEREWITH the director of the N. C. W. C. Legal Department presents the third in a series of articles analyzing the Social Security Act of 1935. His first article, in the February issue of CATHOLIC ACTION, dealt with the provisions of the act as they affect the child, and the second article, published in the March issue, discussed old age assistance and benefits. The accompanying article deals with another most important provision of the act—that of “unemployment compensation.” The author’s analysis of the tax provisions of the act is especially illuminating.

By William F. Montavon, K.S.G.

TITLE III of the Social Security Act does not provide a system, either federal or state, of insurance against the hazard of unemployment. It is not the purpose of the act to provide such a system. A study of efforts made in several countries, some of which began a generation or more ago, reveals the complexity of the whole problem of unemployment and how difficult, if not impossible, it is to solve that problem by the orderly business methods evolved by actuaries and insurance experts.

By their very nature some industries are seasonal, cannot provide year round employment nor pay an adequate annual wage to their employees. Farming is such an industry and becomes more so as it is more and more restricted to the growing of food crops by increasingly intensive cultivation of the soil, and the substitution of mechanical equipment for the horse.

Other industries are seasonal in less degree and for different reasons. Unemployment itself increases and diminishes with the flow and ebb of succeeding waves and tides which seem to be inseparable from our system of finance capital applied to industry. Today the danger is real and imminent that unbridled speculation in futures and equities in the commodity and security markets may so accelerate the flow of industrial production as to jam the normal stream of employment and produce an unemployment crisis.

Until the causes of the irregularities that now characterize unemployment are better understood and the ebb and flow of the economic stream are more effectively controlled on a national and international plane, it will be difficult to apply to the hazards of unemployment the normal method of insurance.

THIS the authors of the Social Security Act did not deem advisable to undertake at this time. The very term “unemployment compensation” relates the provisions of this act with those of the earlier work-

men’s compensation acts which provide compensation for workers who are unemployed because of industrial accidents. The trend seems to be more and more towards provisions on a national scale for compensation based on previous earnings for every unemployed worker without regard to the particular cause of the unemployment barring only the vice of the worker himself. It is a trend toward a fuller recognition of the right of the diligent worker to wages adequate at least for subsistence and toward recognition by the state that it has a duty to protect the citizen in the exercise of that natural right.

The Social Security Act prescribes no particular plan of unemployment compensation. It leaves to each state the liberty to devise its own plan.

SECTION 303 of the act does prescribe certain minimum standards which must be embodied in a state plan before that plan can receive approval or the state qualify to receive the federal benefits provided in the act. These standards are general in character and applicable to all local conditions. They may be briefly stated: The state plans must provide:

1. Reasonable methods of administration;
2. Payment of compensation through public employment offices;
3. Opportunity for the claimant to be heard;
4. Transfer to the Unemployment Trust Fund in the U. S. Treasury of all money paid into the unemployment fund of the state;
5. Expenditure of all money withdrawn by the state from the trust fund in the payment of unemployment compensation, due allowance being made for cost of administration;
6. Submission of reports to the Social Security Board;
7. Cooperation with federal public works authority by supplying lists of unemployed workers.

The Social Security Board has submitted to state authorities model bills to provide for unemployment compensation. State legislatures are free to enact a bill as submitted by the board or to draft their own bills. By

failing to enact a satisfactory statute a state forfeits its right to federal aid provided by the act and subjects "employers of eight or more" in the state to the full burden of a federal tax on wages paid by them, the proceeds from which are not available for payment of unemployment compensation.

THE act encourages states to enact legislation providing unemployment compensation by adopting two devices: (a) The act authorizes the U. S. Secretary of the Treasury to pay to any state having an approved unemployment compensation law the amount which the Social Security Board requisitions as necessary for the proper administration of the state law. Amounts spent by a state in excess of this federal grant must be provided from funds of the state. (b) The act imposes on employers of eight or more in industry and trade operated for a profit a tax of 1 per cent on total wages paid in 1936; the rate of this tax rises and on total wages paid in 1938 will be 3 per cent, remaining stable thereafter. An employer who contributes to an approved unemployment compensation fund may credit against the federal tax the amount contributed by him to the state fund up to 90 per cent of the federal tax due. By this device the support of an employer who for economic reasons might otherwise be unwilling will be achieved.

In a press release dated February 4, 1937, the Social Security Board announced that at the end of 1936 36 states had unemployment compensation plans approved by the Board. These states are now eligible for all the benefits of the Social Security Act.

No unemployment compensation plan in any state comprises under its provisions all the workers in the state who are subject to the hazard of unemployment. It is estimated by the Social Security Board that plans approved by it in 36 states comprise less than 19,000,000 workers.

Even when all the states and territories have approved unemployment compensation laws, a large number, probably as many as 50 per cent of all workers in the nation, will not be eligible for unemployment compensation.

THE tax imposed on employers by the Social Security Act applies to only employers engaged in trade or industry for profit and exempts even such employers if they employ fewer than eight persons regularly. Employers of farm labor; governments and instrumentalities of government; religious, charitable, literary and educational institutions, shipping and other employers are not subject to the federal tax.

Exemption from the federal tax does not of itself exempt these employers from the payment of contri-

butions to an unemployment compensation fund in the state, if the payment by them of such contributions is required by the law of the state. The legislature of each state is at liberty to extend its plan of unemployment compensation to all of the workers in the state or to that part of them which it deems to be expedient. Conflicting interests are affecting progress.

In some states, particularly in New York State, there is a marked tendency in the direction of widening the classification of workers eligible for unemployment compensation. In some states co-operatives, mutual aid associations, educational bodies and others have opposed plans to bring them under plans as tax payers or their employees as beneficiaries.

The constitutionality of the Social Security Act as a whole has not been tested in the courts. Weakness and even seeming injustice in the plan for old-age annuities provided by Title II of the Act has been widely discussed on the platform and in the press. The plan for unemployment compensation is soundly based on principles of justice. It seeks to protect the worker in his right to a living family wage. That he has a right to that protection is evident to right-minded persons, and no technical interpretation of law can long stand in the way of efforts to make that right effective. The right of an employer who lacks the ability to make his business earn enough to pay a just living wage is in the balance.

UNEMPLOYMENT compensation is only a feeble attempt to solve the problem of the living family wage. That problem will probably never be solved for all workers. The hazards of employment seem to make it impossible for any employer over a long period to insure constantly the payment of even a minimum living wage to all whom he employs. For these hazards the community as a whole must accept a measure of responsibility, and provisions of law providing old-age assistance, annuities, unemployment compensation, etc., financed from general taxes are recognition by the community which consumes and is benefited by the products of labor that it has a responsibility, too, in the basic problem of the living wage.

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Objects of the Confraternity of Christian Doctrine

- a. Religious training of Catholic elementary-school children not attending Catholic schools, in vacation schools and instruction classes during the school year.
- b. Religious instruction of Catholic youths of high-school age not attending Catholic schools, in suitable study clubs and by other successful methods.
- c. Religious study clubs for adult groups; inquiry classes for non-Catholics.
- d. Religious education of children by parents in the home.

U. S. BISHOPS PLAN

SEMINARY *to* TRAIN MEXICANS *for* PRIESTHOOD

FOLLOWING the example of those bishops who, centuries ago, in the face of persecution and dire need, made possible, with the help of their clergy and laity, the glorious institutions at Rome, at Douai, at Salamanca, and other places in Spain, Portugal, and France, the bishops and the faithful in the United States are at the present moment rendering a similar service to the Catholic Church in Mexico. That service is represented in the establishment of an institution to be known by the proud and important title "Montezuma"—a seminary for the education of native Mexican priests, America's own counterpart of those historic centers mentioned above—an "American Douai" supplied in response to the plea of the oppressed prelates of a neighboring land.

Speaking in behalf of an episcopal committee of which he is chairman, the Most Rev. John Mark Gannon, Bishop of Erie and also episcopal chairman of the N. C. W. C. Press Department, announced on March 15 last that an extensive property located near Las Vegas, N. Mex., had been acquired, where there will be conducted a seminary for the training of Mexican aspirants to the priesthood. Negotiations looking to the acquisition of "Montezuma" have been going on for months. It is only within the last few days, however, that the committee of bishops has been able to announce that the property has definitely been acquired.

The high importance of this great undertaking for the future of the Church in Mexico springs from the fact that the maintenance and operation of seminaries is forbidden by law in the country just south of the Rio Grande. While some education for the priesthood has been carried on and still is being carried on there, it is accomplished only under the gravest inconveniences, with frequent and discouraging interruptions occasioned by the descent of the military and the police when the secret places of instruction are discovered.

THE "Montezuma" property consists of a number of substantially-constructed buildings, situated on more than a thousand acres of land. A particular feature of the site is the healthfulness of its climate.

The main structure is a large four-story building of stone construction. With suitable renovations, this building can furnish living quarters and classroom facilities for 500 seminary students. There also will be ample room for a chapel, a dining hall, and other

appurtenances. Considerable space also is available in another large structure, likewise solidly built, which is separate from the main building but not far distant. This apparently was a residence hall for the resort's staff when the property was first developed. There is a large powerhouse from which heat and electrical energy are provided to all units on the property. In addition, there are a number of outbuildings.

With Bishop Gannon's announcement is realized an objective in which His Holiness, Pope Pius XI, has manifested a keen and lively interest and to which he is personally making a substantial contribution.

The project was undertaken by the Bishops of the United States at the request of the Bishops of Mexico, where not one of the 33 dioceses is permitted to have a seminary in which to train priests for the future service of the Mexican people. All of Mexico's once-splendid seminaries have been closed and the buildings and properties they occupied, owned by the dioceses, have been confiscated by the national government. The law in Mexico prohibits the establishment of seminaries, and property-owners dare not rent their buildings for such use lest they too lose their property through nationalization.

ECCLESIASTICAL students in Mexico have manifested great fortitude in the face of persecution. Wherever possible, little groups of seven or eight or nine of them have studied together in some domicile with such assistance as they could get from the Catholics of the particular locality. Yet, despite the smallness of the numbers, both teachers and students have been frequently denounced to the authorities, persecuted, fined, and dispersed. However, when the authorities surprise and disperse one of these groups, they disband only to meet again somewhere else at the first opportunity. Only last summer the heads of one Mexican municipality were put in jail by the federal authorities because two groups of seminarians were found to have been studying in their locality.

In response to this appeal from the Mexican Bishops, the Committee of Bishops on the Mexican Seminary was appointed by the General Meeting of the Bishops of the United States in November, 1935. In addition to Bishop Gannon, the members of the committee are:

The Most Rev. Arthur Jerome Drossaerts, Archbishop of San Antonio, vice chairman; the Most Rev. Francis C. Kelley, Bishop of (Continued on page 14)

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

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VERY REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. McMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

MEETING OF N. C. W. C. ADMINISTRATIVE BOARD

THE date of the annual spring meeting of the members of the Administrative Board, N. C. W. C., originally set for April 6, 1937, has been changed to April 28, 1937.

On this date and subsequently, the Archbishops and Bishops of the N. C. W. C. Administrative Board, together with the Assistant Bishops to the Board, will assemble at N. C. W. C. headquarters to consider the work and needs of the various N. C. W. C. departments and bureaus and plan their work for the coming months.

**Bishop Johannes, Leavenworth Ordinary,
Dies in Denver at Age of Sixty-three**

THE Most Rev. Francis Johannes, Bishop of Leavenworth, Kans., died at St. Joseph's Hospital, Denver, Colo., on March 13, 1937. Bishop Johannes, who was 63 years of age, had been in Denver since January undergoing treatment for a bronchial ailment. Previously he had been in a critical condition from an appendicitis attack. Recover-

ing from this, he went to Denver, seeking relief from the asthma from which he suffered.

Born in Bavaria in 1874, the future Bishop of Leavenworth came with his parents to the United States at the age of eight and was ordained to the priesthood in 1897. For twenty-one years following ordination, he was assistant pastor and later, for ten years, pastor in his home parish—the Church of the Immaculate Conception, in St. Joseph.

Bishop Johannes was named Coadjutor with right of succession to the late Bishop John Ward, of Leavenworth, on December 19, 1927, and on May 1, 1928, was consecrated Titular Bishop of Thasus. He succeeded to the See of Leavenworth on April 20, 1929. Thus, at the time of his death, Bishop Johannes had completed more than 40 years in the priesthood and more than eight years in the episcopate wherein his zeal for the advance of religion and its institutions was marked by notable success in the diocese to which he brought such extraordinary distinctions. Bishop Johannes had served as honorary president of the Catholic Conference on Family Life since its organization in 1933.

May his soul rest in peace.

N. C. W. C. Officials Take Part in Louisville Meeting of N. C. E. A.

AS THIS issue of CATHOLIC ACTION is being mailed, the Most Rev. John B. Peterson, Bishop of Manchester, episcopal chairman of the N. C. W. C. Department of Education, and president general of the National Catholic Educational Association, is leading the hosts of Catholic educators at Louisville, Ky., where the officers and delegates, holding there the thirty-fourth annual meeting of the Association, March 31-April 2, are the guests of the Most Rev. John A. Floersch, Bishop of Louisville.

The meeting was formally opened on Wednesday morning, March 31, with Pontifical Mass in the Cathedral of the Assumption, celebrated by the Most Rev. Francis W. Howard, former president general of the N. C. E. A. The Rt. Rev. Msgr. Patrick J. McCormick, vice-rector of the Catholic University of America, preached the sermon. The Rev. Dr. George Johnson, executive secretary of the N. C. W. C. Department of Education, and secretary general of the N. C. E. A., was in charge of the program arrangements and James E. Cummings, assistant director of the N. C. W. C. Department of Education, in charge of the education exhibit.

C. C. I. P. Fresno Meeting Attended by Four Bishops and Many Priest and Lay Leaders

THE Fresno regional meeting of the Catholic Conference on Industrial Problems, sponsored by the Most Rev. Philip G. Scher, Bishop of Monterey-Fresno and held in his see city last month, attracted prelates and clerical and lay leaders from every section of California—every California see being represented by those attending from fifty-seven different towns. In addition to Bishop Scher, the following members of the Hierarchy attended the sessions: Most Rev. John J. Cantwell, Archbishop of Los Angeles; Most Rev. Robert J. Armstrong, Bishop of Sacramento; and Most Rev. Charles F. Buddy, Bishop of San Diego.

The Rev. R. A. McGowan, assistant director of the Department of Social Action, National Catholic Welfare Conference, came from Washington, D. C., to attend the meeting and took a prominent part in its discussions.

The dinner session, which closed the meeting, was attended by 60 priests and by public officials, representatives of various social agencies, civic bodies and religious organi-

with the N. C. W. C.

zations, representatives of Fresno State College, members of the Ministerial Union, a prominent rabbi, and persons representative of many professions and businesses. Bishop Scher spoke of the cooperative spirit shown on all sides in Fresno by Catholics, Protestants, Jews and others of no religion—all seemingly united in the thought to consider problems facing the country today.

The Rt. Rev. Msgr. Michael F. Sullivan, rector of St. Therese's Church, Fresno, was chairman of the committee on arrangements, which was ably served by Miss Linna Bresette, field secretary of the N. C. W. C. Social Action Department.

Father McLarney, O.P., to Speak on Catholic Hour In Series of Four Addresses, Beginning April 11

THE Rev. James J. McLarney, O.P., will begin a series of four addresses on the Catholic Hour on Sunday, April 11, according to an announcement of the National Council of Catholic Men, producer of the nation-wide broadcast.

Born in New York City, Father McLarney was educated at Fordham and Georgetown Universities and the Catholic University of America. At the present time, he is professor of Sacred Eloquence and Gregorian Chant at the Dominican House of Studies, River Forrest, Ill., instructor in Philosophy at DePaul University, and lecturer on Thomistic Ethics for the Catholic Thought Association. He has contributed articles and poems to a number of American Catholic magazines, is a member of the Catholic Poetry Society, and the Catholic Thought Association, and is a past moderator of the Blackfriars Guild of Washington, D. C.

Father McLarney will speak on the Blessed Eucharist under the title "The Banquet of Triumph." The dates and subjects of his individual addresses are: April 11, "The Banquet of Triumph"; April 18, "The Relic of God"; April 25, "The Provender of Might"; and May 2, "The Pledge of Glory."

New C. A. I. P. Booklet Contains Peace Statements of Four Popes

EXCERPTS from the messages of four Popes dealing with the subject of "Peace" have been compiled in a new pamphlet just issued by the Catholic Association for International Peace from its headquarters at 1312 Massachusetts Avenue, N. W., Washington, D. C.

Entitled "A Papal Peace Mosaic," the booklet contains statements on "peace" made by Popes Leo XIII, Pius X, Benedict XV, and Pius XI. It has been compiled by Mary Catherine Schaefer, of the Joint Policy Committee of the Association. In addition to the peace statements, the booklet includes two papal prayers for peace. The writings and discourses are arranged in chronological order.

Classified Lists of Study Club Material Available Through N. C. W. C. Departments

SCORES of subjects are embraced in the classified lists of outlines and materials for the use of study clubs arranged in special lists available at National Catholic Welfare Conference headquarters.

The National Council of Catholic Women lists a great variety of material under the following headings: *Organization, Home Missions, Thumb Prints of Parliamentary Law, On Planning a Study Club, Information on the Confraternity of Christian Doctrine, Catholic Action, Religion, The Family, Marriage, Catholic Rural Activities, Catholic*

Education, Church History, Motion Picture Program, Civic Education, Immigrant Follow-Up and Immigrant Aid, Reconstructing the Social Order, Communism, Youth, Peace, and Mexico. The N. C. W. C. leaflet lists the publishers of the various pieces of literature and indicates which items are available at the N. C. W. C. headquarters.

The N. C. W. C. Social Action Department publishes five separate lists classifying its publications under the following groups: *Social Justice, International Peace, The Family, Rural Life, Parish Credit Unions, and Citizenship.*

A general publication folder listing more than two hundred titles of various pamphlets is also available at N. C. W. C. headquarters as is a folder published by the National Council of Catholic Men listing the addresses delivered on the "Catholic Hour." All folders are free upon request.

Free Transportation and Text Book Laws Explained by N. C. W. C. Legal Department

A MEMORANDUM booklet recently issued by the N. C. W. C. Legal Department containing information on free transportation and free textbooks for school children is receiving wide praise by educators, school superintendents, and pastors as well as public officers and legislators.

The memorandum is a brief explanation of the laws now in force to which is attached a copy of the pertinent constitutional provisions and the transportation statutes of Indiana, Illinois, Massachusetts, and New York together with the free textbook laws of New Mexico and Louisiana and the opinion of the United States Supreme Court upholding the validity of the Louisiana law.

Since the printing of the booklet the Supreme Court of New York handed down a decision in the case of *Lewis v. Board of Education, City of New York*, upholding the constitutionality of the New York bus transportation law. This decision and two opinions by the Attorney General of Massachusetts have been included in a supplement which is now ready for distribution.

The question of providing these services to all school children alike has occupied the attention of the N. C. W. C. Legal Department since 1931, when a bill providing for reduced car fares "for school children not over 18 years of age going to and from public schools" in the District of Columbia was before Congress. That bill, if enacted, would have been discriminatory against the child attending other than public schools. Catholic interests objected to this language and insisted that the word "public" be stricken from the bill so that the privilege of reduced fares would be extended to all school children without discrimination. The bill was so amended and is now law in the District of Columbia.

The Catholic position in this type of legislation is ably stated by the director of the N. C. W. C. Legal Department, William F. Montavon, in a paragraph quoted:

"This interpretation justifies the position we have assumed in this matter, namely, that in providing for the transportation of school children or for the distribution of free textbooks a legislature is not acting in the interest of an institution but of the child, and that the principles of equality before the law requires that no child be discriminated against so long as he is complying with laws in force, especially having regard to compulsory school attendance. Attendance at a recognized private school constitutes compliance with the compulsory attendance regulations in all the states. Any legislation providing free transportation or free textbooks restricting the privilege to those children who attend government schools is an unfair discrimination against children who attend other recognized schools."

U. S. Bishops Plan Seminary to Train Mexicans for Priesthood— (Continued from page 11)

Oklahoma City and Tulsa, secretary-treasurer; the Most Rev. Rudolph A. Gerken, Archbishop of Santa Fe; the Most Rev. James A. Griffin, Bishop of Springfield in Illinois; and the Most Rev. Peter L. Ireton, Coadjutor Bishop of Richmond.

THE committee addressed to all the Bishops of the United States a letter asking if they approved the petition sent by the Mexican Hierarchy for a proposed seminary in the United States; whether they would authorize the Bishops' Committee to proceed with the establishment of the seminary, and whether they would promise a diocesan collection for this purpose. Almost instantly more than four-score of Archbishops and Bishops replied in the affirmative to all three questions.

Warmly encouraged by this "exceptional, determined response" on the part of the American Hierarchy, the Bishops' Committee then announced Sunday, September 20, 1936, as Mexican Seminary Sunday, saying in the announcement that "the Mexican Bishops beg us to maintain the Apostolicity of the Mexican Church during the hour of their martyrdom." Collections for the Mexican Seminary fund were taken up in a large number of sees on this date, while similar collections were taken up in other dioceses on other dates. The response of the Catholic laity to these appeals is making it possible for the Bishops of the United States to bring to reality their monumental plan for the aid of the sorely-tried Church in Mexico.

The Committee of Bishops, it has been announced, has taken steps to see that the property and title to the seminary will always remain with the Hierarchy of the United States; that proper and definite arrangements will be made with duly appointed representatives of the Mexican Hierarchy; that the supervision of the seminary will be in charge of the Mexican Hierarchy and under a teaching staff to be approved by the Holy See; that expenses for the site, buildings, repairs, maintenance—in fact, all expenditures—will be under the charge and authority of the committee; and that the number of students to be accepted at the seminary will be determined by the committee in accord-

ance with the monies received. The Mexican Bishops have agreed to pay as generously as their means will allow for the maintenance of the seminary.

THUS the Bishops of the United States are doing for the Catholic Church in Mexico what was done at Rome, at Douai, at Salamanca, and other places in Spain, in Portugal, and in France, when the Catholic Church suffered so grievously. And thus, in the words of His Holiness, Pope Pius XI, in his recently-issued apostolic letter to the Mexican Hierarchy, is being completed "an arrangement with your zealous conferees of the United States of America which will bring about a more diligent and organized care on the part of the local clergy and will assure for the Mexican emigrants those social and economic provisions which are so well developed in the Church in the United States."

GROWTH OF NARBERTH MOVEMENT

The Narberth Movement, noted lay apologetical undertaking which began in a suburban parish of the Philadelphia Archdiocese but has now spread into many parts of this country and Canada, celebrated its eighth birthday March 19, the feast of St. Joseph.

Eight years ago the Catholic Information Society of Narberth, composed of a group of zealous men, began sending monthly messages to 500 non-Catholic neighbors. These messages, prepared in the form of small pamphlets, were original treatments of Catholic doctrine and practice especially designed to be interesting and informative to non-Catholics. Once each month for eight years they have gone into local non-Catholic homes with their message of Catholic truth.

In that period the local society has grown into a national movement. There are now 72 branch societies operating in various parts of the United States and Canada. Fifty-four of these branches use the Narberth pamphlets for mailing purposes, just as is done here, 17 having the pamphlets inserted in secular newspapers. There are now 41 secular newspapers using the Narberth release.

These releases are also carried regularly in the *N. C. W. C. Feature Service* and by a number of Catholic magazines and newspapers.

Karl Rogers, director of the Narberth Movement and author of its messages, has spoken before hundreds of Catholic bodies in the eight years since the work was begun, and has published scores of articles descriptive of its methods.

N. C. W. C. STUDY CLUB COMMITTEE ANNOUNCES MAY STUDY TOPIC— "A NEW SOCIAL ORDER"—BASED ON TWO FAMOUS LABOR ENCYCLICALS

MAY 15 is an important date in the world's social calendar. It is the sixth anniversary of the issuance of Pope Pius XI's encyclical "Reconstructing the Social Order" and the forty-sixth of Pope Leo XIII's encyclical on the "Condition of Labor," which, together, constitute a new magna charta.

The May Study Topic, to be published in **CATHOLIC ACTION** next month, will treat of these encyclicals in their relation to American economic life. All organizations, study clubs, seminaries, colleges,

and individuals are urged to commemorate this joint anniversary throughout May by the study and dissemination of the encyclicals' principles.

Suggestions: Distribution of Literature; meetings of organizations and study clubs; holding of public meetings;; radio programs; articles and letters in the Catholic and secular press.

For literature and further suggestions, write to the N. C. W. C. Social Action Department, 1312 Massachusetts Ave., N. W., Washington, D. C.

CRUSADING *for the* MISSIONS

EVIDENTLY it is the opinion of the National Catholic Welfare Conference that our young people must be the main forces to achieve many of the objectives of Catholic Action since, in the departments of its official magazine, projects for the participation of young people are so frequently set forth. A similar belief has been the inspiration of the program developed by the Catholic Students' Mission Crusade since its establishment in the summer of 1918. At that time, with the World War having decimated the mission ranks and stifled countless vocations, and with the sources of mission support having been drained dry by the expense of great armaments, the Catholic youth of the United States was called upon to direct its attention to the mission problems of the Church.

The idea was not to pledge a certain number of volunteers or to undertake the training of priests and religious for the vacant ranks, but to build up a general interest in the mission cause. It was believed that vocations and volunteers would follow, if this groundwork were laid. These expectations have been fulfilled. The number of vocations to the missions, home and foreign, has notably increased since the Crusade was begun, and money support is generously given from schools where the C. S. M. C. spirit has been allowed to develop.

When the Crusade began, the watchword of Pope Pius XI—"Catholic Action"—had not been coined, yet it is gratifying to note, from the records of the organization, how the spirit of this watchword has been the inspiration of its activities. Obedience to diocesan mission authorities and cooperation in diocesan mission programs have been the dominant notes in the instructions given to student leaders of the Crusade.

IN THE study books and other literature of the C. S. M. C., the existence of paganism and of obstacles to the spread of the Catholic Faith are studied as "mission problems," but effort is made to convince the individual student that he has a personal obligation to dispel the pagan darkness and to remove the missionary obstacles. For example, recent articles in *The Shield*, which is the official C. S. M. C. magazine, and the latest Crusade study outline—"Communism, a Mission Investigation"—emphasize the thought that the social problems of the times are a part of the home mission problem.

By
Rev. Edward A. Freking
National Secretary,
Catholic Students' Mission
Crusade

Development of a mission consciousness in the Catholic student body requires a widely diversified program. Information must first be offered, and this is obtained through a world-wide chain of correspondents. This information is summarized and classified through departments in the official magazine, in study club books and illustrated lectures.

To insure the profitable use of the material assembled, the Crusade publishes quarterly *Programmers*, containing suggestions for adapting mission information to the routine study courses. Beginning with projects for the primary grades, the Crusade plan embraces study clubs for high school students, collegians and seminarists, and the Crusade literature includes libraries of material for use by student members of debating and oratorical societies and "little theater" groups. The writing of "term papers" and themes for class assignments on subjects that are missionary is also encouraged and is made quite possible through the use of the "source books" published by the Crusade.

RECOGNIZED phases of the Crusade program of mission education are the diocesan or sectional rallies and the national convention. The rallies are held annually or to commemorate events of missionary significance; the conventions are of biennial occurrence. Between the days of August 17 and August 20, the C. S. M. C. will hold its Tenth National Convention in the City of Cleveland. There will be student speakers at this conclave and reports of achievements during the past biennium, but there will be no dominance of the complacency note. Crusaders and all who attend the Cleveland convention will go home with the challenge of new opportunities to action for the spread of the Faith.

The Mission Crusade, characterized by our Most Reverend Apostolic Delegate as a "specialized department of Catholic Action," will renew its determination, at the coming convention, to keep the minds of its student members directed to the apostolic vocation of the Church—a vocation in which it is their privilege to share, and a mission in which they must share if Catholic Action in the future is to mean more than an expression for a passing phase in the history of the Church.

BISHOPS FORM NATIONAL YOUTH COUNCIL

Rev. Vincent Mooney, C.S.C., to Direct New N.C.W.C. Service Agency

LAST month witnessed a development of importance to all interested in the promotion under Catholic auspices of programs and activities in behalf of youth.

Speaking for the Administrative Board, N. C. W. C., the Very Rev. Michael J. Ready, general secretary of the N. C. W. C., announced the establishment at N. C. W. C. headquarters in Washington, under the Executive Department of the Conference, of a bureau to be known as the National Catholic Youth Council. The bureau is to be a fact-finding agency covering the whole field of youth work, and a means to coordinate and assist the youth work in various departments of the N. C. W. C. It will assist the ordinaries in the establishment and promotion of authorized youth organizations in their respective dioceses, exchange information and programs on youth activities, and help Catholic associations to keep abreast of developments in governmental agencies dealing with youth activities.

The Rev. Vincent Mooney, C.S.C., nationally-known figure in youth work, has been chosen to be the director of the National Catholic Youth Council.

Catholic interest in the problem of youth, always deep and real, has been broadened and intensified remarkably in recent years. Diocesan organization for the Catholic direction of the leisure time of youth has taken tremendous strides, notably through the establishment and development of Catholic Youth Organizations, Catholic Youth Associations, Young Men's Institutes, Young Ladies' Institutes, and programs for youth entrusted by the ordinaries to specific lay groups, such as the Holy Name Society, the Catholic Big Brothers, the Catholic Big Sisters, and the work of Boy and Girl Scouts and the Catholic Boys' Brigade of the United States. In addition, the youth programs of Catholic fraternal organizations have enjoyed encouraging growth. The Knights of Columbus have sponsored definite college courses for youth guidance and leadership, as well as the unique Columbian Squires.

THE interest which the National Council of Catholic Men has long had in the direction of the leisure-time activities of boys culminated in the establishment four years ago of the N. C. C. M. Youth Bureau, with Father Mooney as director. The bureau has operated as a clearing house and service bureau for Catholic youth activities. Father Mooney served at the headquarters of the N. C. C. M. here until 1935, when he was released for work in the field. He thereupon undertook the establishment of a Catholic Youth Organization in the Diocese of Fort Wayne, beginning in

specific localities and extending his field of operations to the whole diocese.

From its beginning the National Council of Catholic Women has given "Girls' Welfare" an important place in its program. At first, preventive and protective work absorbed the attention of the headquarters staff and most of the groups affiliated to the N. C. C. W. Later, a nation-wide survey was made of the housing facilities available under Catholic auspices for Catholic employed girls living away from home. The project gradually developed, taking on a broader outlook—recreation and leisure-time. Eight years ago, a national chairman for youth activities was named from the Council's Board of Directors.

Beginning in January, 1931, the N. C. C. W. held in Washington for four successive years conferences of representatives of national Catholic organizations sponsoring youth programs. The next step, the inauguration of the highly successful National Youth Institute, came in the summer of 1935. The Institute was repeated in 1936. The latest progressive step has been the discontinuance of the National Youth Institute in favor of a series of regional institutes, the first of which is to open in Salt Lake City, on April 17, under the auspices of the Most Rev. James E. Kearney, Bishop of Salt Lake.

MISS ANNA ROSE KIMPEL, N. C. W. C. field secretary for youth organization, is now in Salt Lake City, assisting in arranging details of the program. Miss Kimpel has been highly successful in organizing within the past several months youth activities in a number of eastern and southern dioceses, where her assistance has been welcomed and highly praised by the ordinaries thereof as well as by officers and leaders of lay organizations affiliated with the N. C. C. W.

One of the latest and most interesting projects of the National Council of Catholic Women is its series of 16 weekly radio broadcasts on youth, which began on March 6. The broadcasts are made over a national hook-up of the National Broadcasting Company and are given by Miss Anne Sarachon Hooley, of Kansas City, Mo., national chairman of the N. C. C. W. Youth Committee. The broadcasts have proved so phenomenally successful that, while they were carried over 22 stations when the first program was given on Saturday, March 6, the number of stations accepting the program jumped to 44 for the second program on Saturday, March 13. The program is broadcast from noon to 12.15 p. m., and is intended as a leaders' training school for diocesan, deanery, and parish youth chairmen, youth leaders, and youth officers.

ANTI-DEMOCRATIC MOVEMENTS

By Patrick J. McLarnin

THE second of two articles showing the extent of such movements abroad—especially in Russia, Germany and Italy—their reflection in the United States, and the author's view as to the attitude which Catholics should take with regard to them.

III—ANTI-DEMOCRATIC MOVEMENTS IN THE U.S.

HOW far have these movements spread in the U. S.? The question cannot be answered. We are still in the dark as to the definition of the terms attached to them. No two people appear to agree in defining a communist, a fascist, and a capitalist. To say that the Catholic Church is fascist because she is anti-communist is not ignorance but a malicious misstatement that can be made and expected to be accepted owing to ignorance of terminology.

As far as the actual movements are concerned we are still in the formative stage. Of course, we have active communist organizations. Others savor of fascism. There is certainly much pro-communist and pro-fascist sentiment, using these terms in the widest sense. In many intellectual circles it is becoming the correct thing to take a negative attitude toward democratic ideals and processes. Russia is the noble experiment in the eyes of many of the old liberal groups. Authoritarianism is becoming the shibboleth of the radicals of the right. One must be original to be smart. In time these ideas may penetrate into the masses; in fact these ideas will gain ground when a democratic society becomes unable to cope with the problems of political, social, and economic life.

IV—POSITION OF THE CATHOLIC CHURCH

THE Church must oppose all forms of absolutism of the state, whether it be on the right or the left, fascist or communist. It must be the purpose of the state to supplement the efforts of the individual, the family, and democratically-organized industries and professions, never to supplant them. Each individual has inalienable rights, whether that individual be black or white, rich or poor, ignorant or learned. All this is not mere theory, for the Church's task has been to enforce these claims against kings and emperors, dictators and parliaments.

The Church introduced the doctrine of the value of the individual into the political realm. State absolutism, leading to human and moral slavery, anteceded Christianity. Christ announced the doctrine: "Render to Caesar the things that are Caesar's and to God the things that are God's." The rights of man were not discovered during the maelstrom of the French Revolution as the textbooks would have us believe. These rights were first proclaimed in Palestine during the first century of the Christian era. Victor Hugo is at least partially correct in maintaining that the "first tree of liberty was the cross on which Jesus Christ offered Himself for the liberty, equality and fraternity of the human race." Man cannot be the chattel of any government or party. He has a soul with which he must love God and which is destined for eternal salvation. On earth this man is a member of the mystical body of Christ. That is religious doctrine. Yes, yet a consciousness of this doctrine stands behind all of our Christian political, social, and economic opinions.

The history of the Church is a record of one long struggle to enforce this doctrine. St. Peter gladly submitted to imprisonment because he had to obey God rather than man. St. Ambrose made it clear to the emperor Theodosius that he was in the Church and not above it. The same theme was back of the long struggle with the Hohenstaufen kings and emperors. How often was the same not the cause of repeated conflicts with the rulers of France and England? Joan of Arc insisted that the people of France belonged to God, not to the Dauphin. St. Thomas More died in protest against the doctrine of the absolutism

of the state. Pius VII remained steadfast against Napoleon I for the same reason. Today the protests are directed against Stalin or Hitler. Why? To protect the liberty of the children of God. The Church has always done so and must always do so.

V—CONTEMPORARY APPLICATION

THE struggle against absolutism continues. Opposition to the Russian form of state slavery is obvious. The Church and her children must fight for man's soul. She must carry on for the sake of charity. Communism sows hatred and discontent; it wants to know nothing of Christian love and charity. Is the church the ally of Fascism? If so, then she is the enemy of the worker, we are told. (An interesting question: Is the lot of the Italian and German worker worse than that of the Russian?) In this connection it is well to remember the strife between the Holy Father and Mussolini over the problem of youth organizations. The condemnation of the writings of fascist theorists by the Holy See should also not be forgotten. The struggle between the Catholic Church and the forces of national socialism in Germany should be enough to give the lie to the oft-repeated and much-believed alliance between Catholicism and Fascism. No, the Church is just as opposed to extreme fascism as to extreme communism. Peace has been made with the party-state in Italy because basic natural rights of the individual are respected and the Church has been allowed considerable liberty for activity and development.

The fundamental attitude of the state is up to the present still Christian. That may change but when it does, war will have to be declared. With the materialist concept of the state on the part of communism there can be neither peace nor compromise. The Church must be the declared foe of the agency that makes man a cypher, an ant in an ant heap. Materialism cannot be the basis of human life and rights. Christianity begins with the soul. Its doctrine of equality remains there. Before God all are equal. On earth all are equal at the altar of God. The communist mouths merry nothings about equality. Imagine equality in a party state! It cannot be. No, the church is hated not because she is conservative, capitalistic, bourgeois (for she is not), but because her doctrine of the rights of man stands in the way of the enslavement of the modern children of God.

VI—OUR REACTION

SHALL we be content with crying "wolf?" Shall we denounce the attempts to realize the ideals of the encyclicals as fascist or communist? Shall we spend our energies in making investigations, here and abroad? There is enough of all that. Shall we rather enter into ourselves and first of all answer the question, how come? For example, how was it possible for 4,600,000 men and women of Spain out of a total of 9,000,000 to vote with the groups who certainly were not friendly to ideals of the faith in which they were baptized? How can blatant atheists terrorize Mexico for decades, a country where the bulk of the people are at least baptized members of the Church of God. Explain the fact that in the City of Munich, with a population 80 per cent Catholic, only 20 per cent of the children are enrolled in Catholic schools. Why are the bulk of the French workers in the ranks of the extreme left organizations, all of them inimical to the principles of Christianity? Propaganda offers one explanation, but how can you make a confirmed communist out of a prac-

tical Catholic! What is Catholicism? Why is the faith lost? The clergy is blamed; it is easy to do so. Perhaps they should be. The clergy may blame the laity. The fact is that the proletariat in these countries has been lost to the Church and to God. How about our American proletariat? What are we doing?

All Catholics should remember this well: The groups that brought into being the party states in Russia, Germany, and Italy were minority groups. They were successful because they were well-organized, impregnated with their ideals, and ready to do or die for their principles. We Catholics are also in the minority. But we should be well-organized, for our ideals are God-given. Are we ready to do and die for them?

The missing element in modern economic and political life has been the element of brotherhood. Modern peoples

all had, therefore, a distorted freedom—freedom without duties and freedom to do wrong. Organization to do right was and still is frowned on. Governmental effort to create organizations between the lone individual and government to care for economic life was and still is opposed. And because peoples have not been effectively organized and have lacked a vocational group system, a guild system, which Catholic social teaching advocates, doing justice to all with governmental help, they must encounter trouble and then they have only the State to rely on for help.

In some countries the outcome is Fascism. In others Communism. In all countries there is ferment and danger. Catholic social teaching tells us to establish a new guild system for justice's sake and so as to express not only a right freedom but brotherhood. It wants such a system for itself and for the direct good it can do and also to avoid the danger of this Authoritarian State.

Significance of Pan American Day—April 14, 1937

THE National Catholic Welfare Conference, through its national headquarters and affiliated groups throughout the country, has accorded, since its establishment, fullest cooperation in the annual observance of Pan American Day—the day of the Americas, commemorating each year the bonds of friendship uniting the twenty-one republics of the Western Hemisphere. This year Pan American Day falls on April 14, and the President of the United States, by special proclamation, calls upon the American people “to observe the day with appropriate ceremonies, thereby giving expression to the spirit of continental solidarity and to the sentiments of cordiality and friendly feeling which the Government and the people of the United States entertain towards the peoples and governments of the other republics of the American Continent.”

Pan American Day originated in a resolution of the governing board of the Pan American Union, composed of the Secretary of State of the United States and the ambassadors, ministers and charges d'affaires in Washington of the twenty Latin American republics. The presidents of all these countries have joined with the President of the United States in issuing proclamations calling for the observance of the day. April 14 is in a very real sense the day of the Americas, and affords an excellent opportunity to direct attention to the achievements of each republic and the united action of all in promoting peace, commerce and friendship in the Western Hemisphere.

The significance to Catholics of Pan American Day has more than once been pointed out to readers of this magazine. The Rev. R. A. McGowan, assistant director of the N. C. W. C. Social Action Department, has stated that the same fundamental mission faces the 20,000,000 Catholics of the United States and the millions of Catholics to the South. That mission, Father McGowan stated, is “to Christianize the new civilization of the Western Hemisphere.”

“There are profound differences in our problems and manner of treatment,” Father McGowan adds. “We of the United States are a minority in an otherwise secularist, religiously indifferent, or Protestant country; and we are ourselves in part secularist. Catholics of the Latin American republics are a majority, one might almost say the total population. But their countries also have largely gone secularist in cultural, economic and civic life during the past century and more. And so we, a minority, and they, a majority, face now the common problems of Christianizing ourselves fully and of Christianizing our whole social life.”

“We are using the same agency. We are using it with more or less ardor, more or less unity, more or less success. The agency is the united organization of the laity in Catholic Action under the Church to bring together, in the unity of variety, all efforts, talents, experiences and interests in the common work of creating fully Catholic individual lives and a fully Catholic civilization and social life.”

“The Catholic spirit,” Father McGowan has further stated, “is inseparable from Latin American greatness. Secularism is an aberration. Latin America has long suffered from recurring phases of what is fundamentally one crisis—the conflict between secularism and a wholly Catholic life.”

While in general the United States has no such Catholic tradition as has come to Latin American countries, certain powerful elements in our national history have been borrowed from the Catholic ideal and Catholics have participated in shaping our national life from the beginning.

Schools, colleges and universities, clubs, civic and commercial associations, and the public generally, are invited to observe the day with appropriate ceremonies. Material for the use of groups and individuals planning to present programs may be secured without cost by addressing the Pan American Union, Washington, D. C.

N. C. W. C. CONFRATERNITY CENTER ANNOUNCES PRINTED PROCEEDINGS OF N. Y. CONGRESS

THE National Center of the Confraternity of Christian Doctrine has announced the appearance of the Proceedings of the National Catechetical Congress held in New York last October. This publication is available through the National Center at 1312 Massachusetts Avenue, N. W., Washington, D. C., or directly from the publisher, St. Anthony Guild Press, Paterson, N. J.

The volume contains the addresses delivered at the Congress by His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States; by many members of the Hierarchy, including the Apostolic Delegate, by priests and laity from all parts of the country on the objective of the Confraternity—the religious education of Catholic children and adults outside of the Catholic school system. It contains a list of the officially appointed diocesan directors, now numbering 66, including Alaska.

N. C. W. C. “ORGANIZED SOCIAL JUSTICE” PAMPHLET IN WIDESPREAD DEMAND

“Organized Social Justice,” an economic program for the United States based on the encyclical “Reconstructing the Social Order” which was published in 1935 by the N. C. W. C. Social Action Department and signed by 130 prominent Catholic priests and laymen throughout the country, is still being widely distributed by the National Catholic Welfare Conference and by the Paulist Press. An erroneous impression was given in a recent issue of a well-read Catholic periodical to the effect that this pamphlet was not being publicly circulated. It is as important now as when first published and should be read by everyone who is eager to see social justice and economic democracy established in the United States.

APRIL STUDY TOPIC—"YOUTH: A RECREATIONAL PROGRAM; YOUTH LEADERSHIP"

THE N. C. W. C. Study Club Committee presents as its study topic for the present month the first of a series of discussions directed to the general topic of "Youth." These discussions are based on the addresses in the N. C. C. W.'s "Call to Youth" broadcast now being delivered over the red network of the National Broadcasting Company by Miss Anne Sarachon Hooley, chairman of the N. C. C. W.'s National Youth Committee. Excerpts appearing herein are from Miss Hooley's radio talks of March 6 and 13, 1937. These broadcasts began on March 6; are delivered each Saturday at noon; and will comprise in all sixteen weekly talks on various phases of the Youth Movement.

As stated on another page of this issue, there was set up during the past month at N. C. W. C. headquarters in Washington, D. C., under the direction of the N. C. W. C. Administrative Committee, a National Catholic Youth Council, the office of which will serve as a fact-finding agency and a means to coordinate and assist youth work when called upon to do so.

Correspondence with organizations and individuals with reference to the promotion of youth activities is respectfully invited.

PART I—A RECREATIONAL PROGRAM FOR YOUTH

A QUIZ-MASTER in law school once made to our class this remark, "The most valuable single thing in the world today is a boy or girl reared to the age of 21 years, for into this youth has been poured all the advantages of culture and of science known to generations past, and in it lies the hope of all civilizations to come." And he might have added, which he did not: "Into this youth has been poured an immortal soul which marks it for an eternal destiny."

Now if youth be such a priceless possession, wouldn't it be interesting to note what the nations of the world are doing with and for their youth? Any nation guards, conserves, and nourishes its natural resources such as timber, oil, and the treasures of the earth beneath; it raises an army for the defense of its borders; it sends a navy and an air corps out across the far-flung seas to throw a protecting arm about its merchant marine or to maintain its supremacy of the waters. But the youth of a nation constitutes a far more valuable asset in the march of progress. So what of them?

Here is a nation training its youth to become robots, physically, intellectually and morally; for the home it has substituted a community nursery and for a standard of morals it has provided the great Gay Payoo. To the south of it a nation is training its youth to become gun-fodder. Daily they march and drill and polish the sabre or the rifle that they may steel themselves to the philosophy of militaristic conquest. Another nation, which when this generation were children, boasted through its atheist leader that it had taken God out of the skies and out of the hearts of little ones, now looks with tragic eyes upon a youth which has felt the influence of dissolute paganism. Another country is rearing its youth in a nationally-made atmosphere of red revolution. In its library of public education where one might at least expect to find portrayed the ideals of the nation, there hang murals depicting strife between labor and capital, as well as the panaceas of the Third Internationale. Into its borders and among its youth has been welcomed a great leader of Communism.

If these sorry pictures are not to be duplicated one way or another in our beloved America, then it will be because everywhere leaders and sponsors have opened for today's youth the riches of living—a living which is not only a personal fulfillment, but a discharge of that destiny whose mark is upon them.

A youth program first of all must open to those who use

it an understanding of recreation in the wider sense. Recreation is not all sports; it is not the indulgence of the senses; it is a re-creation in the human heart of the spirit of joy and of beauty and of service. Of joy because that is the very law of the universe, for we have laughing brooks and smiling skies and singing birds. Of beauty because from the rising of the sun on a dewy morning until it sinks at last in a riot of golden color into the dusk of a starry evening, beauty has been spilled upon our day like raindrops in a summer shower. The Creator has placed within the heart of every man a hunger for it, and in the hands of a few the genius for creating it. Youth is a perfect touchstone for beauty, and as beauty is builded into recreation, so is it builded into the life of a nation. Of service, because as Jorgensen says, "The ultimate wisdom of living is to serve." There is no alchemy for making charm like service; there is no power for building character like service; yes, I shall go even further, there is no open sesame to happiness like service.

This interpretation solves the major questions centering about the formation of a recreational program. It demands immediately that athletics be the participation of the many rather than the outstanding feats of the few; that girls' activities be based upon a girl's physique, experiences, tastes; and that the sports be productive of leadership and self-direction as well as the thrill of doing or the exhilaration of released energy. Especially to the properly-arranged mixed group activities do we look for the satisfaction of the social urge, that wholesome desire to find one's pleasure with congenial friends. There must be both pattern and freedom, exuberance and emotional stability, individual satisfaction and social integration, for only when we see recreation as re-creation do we touch the possibilities of a perfectly-balanced program.

Again it must produce a cultural appreciation. With infinite caution, and the delicacy seen in the unfolding of a rosebud, this sense of cultural taste can be developed in youth. It is the opening of that whole vast world of music, painting, drama, poetry, and all of literature—the opening of it in such a manner that youth itself secures innately a measuring rod with which to determine the sham from the real, the false from the true, and the tawdry from the beautiful. This world is opened to youth sometimes through the doing of things himself, however limited may be the results, and sometimes through acquaintanceship with the masters. Ordinarily the combination is more effective be-

cause only where there is an appreciation of artistry, is there an urge to create.

It must produce an intellectual balance—an ability to test the “isms” and the “osophies” of the day, to weigh them on the scales of truth and justice, to judge dispassionately the causes which they are asked to espouse. Youth today is thinking, is seeking; it is beset on every side by propaganda, but too often its willingness to wave a banner carries it along with the mob, unthinking, unreasoning, passionate.

A youth program must furnish vocational guidance. Whatever effect on the future may be anticipated from the tendency to increase this equipment in the schools, it is clear that under present conditions at least much desire and opportunity for guidance fall within the leisure period. Aptitudes, tendencies, talents appear unrestrainedly in the informal vocational projects so that leaders are able to direct youth toward that vitally necessary end—the achievement of some one thing with such excellence that it becomes an asset, economically and psychologically.

And finally through and across it all must run the de-

velopment of spiritual integrity. So fundamental is this to work and play, to joy and sorrow, that all may be correlated with and through it. Into the daily pattern of living must be woven the deep red thread of divinity spun by Him who has created us. Close friendship with the Master Weaver will keep its color gleaming bright and the faint tracery of its pattern firm and true.

Topics for Discussion

- I. What should be understood as the meaning and purpose of recreation in planning a youth program? (Prs. 4, 5.)
- II. What points should be kept in mind in planning an athletic program? A social program? (Pr. 6.)
- III. What place does cultural appreciation hold in the youth program? (Pr. 7.)
- IV. Why are intellectual balance and vocational guidance important? (Prs. 6, 7.)
- V. What fundamental quality must be developed through a youth program? (Pr. 8.)

PART II—YOUTH LEADERSHIP

UNDOUBTEDLY the first question which presents itself is that of leadership. What constitutes good leaders and where does one find them? If we accept a theory rather commonly held that leaders are a rare type buried deep in the recesses of humanity and springing up only in a great emergency to do rare things, then indeed we must be disconsolate about finding them for youth work. But if we accept the other theory and consider them, as someone says, “Like pipe-organs and sunsets, no two alike yet each in its own way serving to stimulate, to inspire, to draw out from all within a radius the best he has to give,” then we can seek them more confidently and intelligently. If we assume that some will be brilliant and some quiet, some very colorful and some a little gray and somber, some strong enough to be heard in the far reaches of great assemblies, and some carrying muted tones only the distance of a few rods, then we have our perfect array of leaders.

The visible qualifications are, however, more difficult to define. It is easy to pile up requisites for a leader so high that we have a superman, an unusual person so well prepared that we immediately question whether or not our facilities and our equipment are sufficient for him to work with. But the essential assets are few and simple.

Seek first the quality of *innate fineness*, which is, in its fullest sense, an indication of spirituality. Call it idealism, crusadism, generosity, an understanding of the riches of the spirit—whatever one will. It is the thing that gives a glow of divinity to a person's work and it is vitally necessary to the leadership of youth groups. It is the quality which demands recognition for the rights of every individual, great or small. It is the quality which impels a leader to measure his or her success by the development of the many rather than the brilliant showing of the few. It is the quality which safeguards every angle of the program automatically because as the leader possesses this, he or she will weigh by proper standards every plan suggested and develop in every project a tacit measurement of values, a *noblesse oblige* of modern policies.

Look for *intelligence*—educated intelligence if you can find it—but if not, native intelligence. It includes judgment, some caution (not too much), reasonableness, an ability to adjust to circumstances, to make decisions fairly and without raising issues, and to follow a plan which has been worked out in the vision of the whole. An intelligent leader may drop suggestions, may discourage unobtrusively, may substitute quickly but never openly order anything done.

Look for *emotional stability*. A leader must have had enough experience in living to have secured something which she can share with others. We want leaders who are sensitive, who are sympathetic, who are keen to detect the reactions of others, who recognize in an instant when a member of the group is hurt, is discouraged, is expressing a defense, or is bullying, but we want them to be so wholesome in their own emotional control that they meet these situations with kindness, with firmness, with positive substitutes, and with a character-building force that makes of the incident strength for the future man or woman.

High in the list of characteristics I would place *the quality of joyousness*. A leader must be having fun at the thing which she is doing if it is to produce the desired results. This spirit creates a zest, a sporting rivalry, a give and take, a proper sense of values, a serenity, and a free outlet of energy, but it retains the good humor and the affectionate laughter with and at each other. There is always the reflection of great adventure and gallant pioneering in the actions of a good leader.

Look for *imagination*! A leader needs imagination to color the meetings with variety and originality. She must be able to put herself figuratively in the shoes of each of her followers; to catch a glimpse of talent, to grasp those fleeting split-second reactions and use them for a foothold on which to build interest.

Seek if possible *courage, poise, initiative, flexibility, administrative sense*, and oh! that thrice-blessed gift, a *sense of humor*. Be grateful when you find them all but know that only in a few cases is the complete combination possible. All of our work must be, and wisely so, a blending of the efforts of many.

Having, by counsel with those who know them, selected youth leaders, it is important to approach and to assign them in the proper attitude. The leader who is worth having cannot be secured by the promise that the work is not much, that anyone can do it, and that it makes no definite demand on time and effort. The leader who is worth having will be attracted by the thought that here is an opportunity to use his or her special gifts, that the objectives set out may be accomplished.

Important too is the classifying and assigning of the leaders. Some are equipped for specific needs such as basketball, dramatics, dancing, handicrafts, costumes, nature study, choral clubs, riding, and the myriad other tasks which may fall into any one of the programs. Efficiency and success depend somewhat upon the wisdom with which

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ACTIVITIES *for* YOUTH FEATURED in DIOCESAN PROGRAMS of N. C. C. W.

Salt Lake City Regional Youth Conference—April 17-18

THE first regional youth conference, sponsored by the National Council of Catholic Men and the National Council of Catholic Women, to be held April 17-18 in Salt Lake City, gives promise of a most inspiring and stimulating meeting.

The cordial hospitality extended by the Most Reverend James E. Kearney, Bishop of Salt Lake, has had a most encouraging response. In addition to Bishop Kearney, the following members of the Hierarchy will participate in the program: Most Reverend John F. Noll, Bishop of Fort Wayne; Most Reverend Edwin V. O'Hara, Bishop of Great Falls, and Most Reverend Robert Armstrong, Bishop of Sacramento.

Preparation of the program has been the responsibility of Miss Anne Sarachon Hooley, national chairman of the N. C. C. W. Committee on Youth. The Rev. Vincent Mooney, C.S.C., director of the National Catholic Youth Council, recently established under the Executive Department of the N. C. W. C., is giving active leadership in the carrying out of the plans.

The conference will be largely in the nature of a training course for leaders. Diocesan youth directors, appointed by their respective bishops in practically all of the dioceses in the provinces of San Francisco, Portland, Santa Fe and Los Angeles, will be in attendance at the conference, as will representatives of the National Councils of Catholic Men and Women.

The first day will feature a general session in the morning and evening, with a Youth luncheon and round table groups in the afternoon. Pontifical High Mass will be celebrated Sunday morning. Special luncheons for groups with like interests are being arranged. The conference will close with a banquet Sunday evening.

Speakers who will take part in the program, in addition to those mentioned, include: the Governor of Utah, the Honorable Henry H. Blood; Rt. Rev. D. G. Hunt, Vicar-General; Rev. Daniel A. Lord, S.J., Sodality of Our Lady; Dr. Thomas E. Purcell, K.S.G., president of the National Council of Catholic Men; Miss Katherine R. Williams, president of the National Council of Catholic Women.

Headquarters for bishops and priests will be at the Hotel Newhouse. Registration and headquarters for the laity will be at the Hotel Utah.

The delegates are invited to remain over Monday for "Council Day" under the chairmanship of Mrs. A. H. S. Bird, diocesan president. An excellent opportunity is thus provided to hear addresses on the National Council of Catholic Women and for discussion of activities and organization problems.

Miss Anna Rose Kimpel, the N. C. C. W. field secretary for Youth, is now in Salt Lake City assisting in the details of the program.

DIOCESE OF SCRANTON, PA.

AN OUTSTANDING meeting, Youth Rally, under the auspices of the Scranton Diocesan Council of Catholic Women, was held Palm Sunday in the Town Hall Auditorium. More than 3,500 men, women and boys and girls between the ages of 12 and 25, representing every parish in the diocese, many of whom were forced to stand through the entire two hour program, were present.

Miss Mary Finnan, Scranton diocesan council chairman of youth, presided and introduced the speakers, The Rev. J. J. Featherstone, diocesan council moderator; the Rev. Daniel A. Lord, S.J., Sodality of Our Lady; and Miss Anne Sarachon Hooley, national chairman of Youth, N. C. C. W. The Right Rev. Msgr. Martin J. O'Connor, vicar general, briefly addressed the audience, extending the blessing of the Most Rev. Thomas C. O'Reilly, Bishop of Scranton, and pledging cooperation in the Council's youth movement.

DIOCESE OF MOBILE, ALA.

A REPORT from the Mobile diocese shows the work being done there. "Our Bishop (Most Rev. Thomas J. Toolen) appointed a committee of four or five priests in each deanery to work with the deanery officers of the N. C. C. W., forming an executive board whose duty it is to plan activities for the groups, particularly the inter-parish affairs. The groups meet weekly in their own parish halls about 7:30 and the first thirty minutes are given to religious discussion.

DIOCESE OF FORT WAYNE, IND.

THE first series of deanery meetings on youth work that has come to our attention is being sponsored in the Fort Wayne diocese. A deanery conference will be held in each of the seven deaneries with a diocesan conference proposed for late September or early October. Each parish is to send four official delegates, but the meetings are open to all young Catholic people between the ages of 16 and 29. At the conference the past experiences of parish chapters will be reviewed, present problems discussed and a program of activities planned for the remainder of the year. More than 10,000 young men and women attended the retreats conducted in nine different places in the diocese for youth.

DIOCESE OF HARTFORD, CONN.

THE first annual report of the youth organization in the city of Hartford shows that there are approximately 1,800 young people active in the organization throughout the city. The program functions in eleven parishes and at present comprises 62 clubs or groups. At one of the centers, an average of 950 boys and girls attend. Old church buildings and all available equipment is called into use. The National Youth Administration has provided labor for the remodeling of buildings, has helped provide equipment, and has contributed leaders.

During the next year the organization plans to give special attention to the formation of parish youth councils,

under the guidance of the pastors and the Council of Catholic Women.

Miss Eleanor Green, a trained recreational worker, has developed a successful program in Meriden and is now working in Bridgeport.

DIocese of CLEVELAND, OHIO

THE Rev. James H. O'Brien has been assigned the task of organizing youth groups in the diocese of Cleveland, by the Most Rev. Joseph Schrembs, Bishop of Cleveland. Activities are to include social, athletic, cultural and spiritual programs.

ARCHDIOCESE OF SAN FRANCISCO, CALIF.

A SIGNAL honor was accorded the San Francisco Archdiocesan Council of Catholic Women in that it was given the responsibility of planning the reception given on his return from Manila to His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, Papal Legate to the Thirty-third International Eucharistic Congress.

Miss Margaret McGuire, president of the San Francisco Archdiocesan Council of Catholic Women, was toastmaster and introduced the speakers, the Honorable Angelo J. Rossi, mayor of San Francisco; the Most Rev. John J. Mitty, Archbishop of San Francisco; and Cardinal Dougherty.

Among other distinguished guests were: the Most Rev. Joseph P. McCloskey, Bishop of Jaro, P. I.; the Most Rev. Gerald P. O'Hara, Bishop of Savannah; the Very Rev. Msgr. J. Carroll McCormick, Philadelphia; and Mr. and Mrs. Aloysius L. Fitzpatrick—members of the Cardinal's suite;

The Most Rev. John J. Cantwell, Archbishop of Los Angeles; the Most Rev. Charles F. Buddy, Bishop of San Diego; the Most Rev. Robert Armstrong, Bishop of Sacramento; the Most Rev. Patrick A. McGovern, Bishop of Cheyenne; the Most Rev. Manual Fulcheri, Bishop of Zamora, Mexico; and the Most Rev. James E. Kearney, Bishop of Salt Lake;

The Honorable Mayor Angelo J. Rossi and Mrs. Rossi, Captain Shunji Ito, a Japanese convert and commander of the MS. "Tatsuta Maru"; The Rt. Rev. Msgr. William P. Sullivan, moderator of the Archdiocesan Council, Mrs. A. S. Musante, past director of the National Council of Catholic Women, Mrs. John J. O'Toole, past president of the Archdiocesan Council, Mesdames Alfred Cleary, William J. Cleary, William J. Quinn, and Miss Florentine Schage.

News of Recently Organized N. C. C. W. Councils

New Orleans.—As CATHOLIC ACTION went to press last month, Thibodaux deanery had not yet completed its organization. Since then, Mrs. S. Peltier, Thibodaux, was elected deanery president; Miss Agnes Achee, Huoma, vice chairman; Mrs. J. J. Mire, Labadieville, secretary; and Miss M. Songe, Morgan City, treasurer. The Rt. Rev. Msgr. Peter M. H. Wynhoven, archdiocesan director, the Very Rev. A. F. Ravoire, dean, and eleven members of the clergy were present.

Nashville.—Headquarters has been happy to receive so many requests for information and material from the members of the newly organized Nashville Diocesan Council of Catholic Women. The splendid interest on the part of the pastors, so evident during the period of organization, has been a great factor in getting the work well organized within the parishes.

Seven study clubs formed in the Holy Name Parish, Nashville, are subscribing for CATHOLIC ACTION and the *Monthly Message to Affiliated Organizations* in order that each group may have its own copy for study and reference. The request came from the pastor, the Rev. John F. M. Hardeman.

Amarillo.—The Most Rev. Robert E. Lucy, Bishop of

Amarillo, the Rev. T. J. Drury, diocesan moderator, and Mrs. J. J. Lane, diocesan president, were present at a series of district meetings held in the diocese.

All of the meetings were well attended. The addresses of His Excellency were a source of inspiration. A member wrote, "We all came away with renewed enthusiasm and resolution to be identified with the work of the N. C. C. W. in every way possible."

The Rev. T. J. Drury conducted round table discussions in which study clubs, lay retreats, clean movies, clean advertising were taken up. Father Drury announced that he was making arrangements with St. Mary's Academy in Amarillo to have one or more retreats during the coming summer.

Reports were given on P.-T. A. vacation schools, Catholic woman's civic responsibility, parliamentary procedure, Catholic press and youth.

IMPORTANCE OF THE "MAY PARTIES" CONDUCTED FOR THE N. C. S. S. S.

WITH Easter holidays over the National Catholic School of Social Service looks forward to the close of another year—the fifteenth in its history. The N. C. S. S. S. has had its joys and sorrows, struggles and achievements. No year has brought with it the sorrow which came in 1936 in the loss of the two great leaders who had made its existence possible. That God should have called Dr. Kerby, former director of the School and vice president of the Board of Trustees, was a serious loss. Father Burke, president of the Board of Trustees, paid touching tribute to the great work of Dr. Kerby, little thinking that in just three months the summons would come for him also. But God's ways are not ours and we know that the future of the School is in His hands. Already, we have evidence of that Guiding Hand.

At the request of the Board of Trustees, the Most Rev. Karl J. Alter, Bishop of Toledo, director of the School from 1932-1933, accepted the temporary chairmanship of the Board and Rev. Francis J. Haas, also a former director, accepted the temporary vice presidency. Under this leadership, the School may well be encouraged to hope for continued progress.

Bishop Alter wrote recently to the presidents of each of the diocesan councils, asking their full cooperation in the program of "May Parties" initiated last year with the hope that the plan be continued annually until such time as an adequate endowment fund will make such an appeal no longer necessary. Through the cooperation of the Catholic women of the United States, this unique institution, "The consecrated tabernacle of the great ideal," will, we pray, soon be established on a self-supporting basis. It will be a living monument to the two great men whose vision helped to give it birth and whose sacrifices endowed it with a spirit and tradition of priceless worth.

On April 26, we celebrate the Feast of Our Lady of Good Counsel, patroness of N. C. C. W. On that day, High Mass will be sung in the school chapel for the benefactors of the School. This is an annual observance.

During May, we look to the nation-wide appeal for the financial help which the School needs at the present time. Could each diocese raise its quota of \$1,000, as suggested in Fort Wayne in 1935, and again suggested at Galveston last year, financial difficulties would soon be over.

Another suggestion which may appeal to individual men or women is the possibility of endowing a scholarship as a memorial, perhaps to some dear departed one.

Growing need of trained workers in the field of social service, due to the development of the Social Security program, makes the work of the School increasingly important. It is important, too, to expand the program to meet new developments in the field. Let us work together enthusiastically to make the "May Parties" a huge success.

YOUTH LEADERSHIP

(Continued from page 20)

each is assigned to a special interest. Do not scorn the most limited ability, for it may be only a proving ground on which to build. Then too, there will always be people who have only one special interest, who will, in the beginning at least, touch the program only as it provides creative outlet for that single interest. The fitting of these interests into a well-rounded whole is the task of the general leader.

The volunteer leader must constantly be adding to her equipment. So universal has become this tendency that several large organizations provide regional and local training courses at various times throughout the year. A well-equipped professional field staff makes this available to you. For your convenience we have listed below the names and the facilities which the more important organizations offer along this line.

Lastly, the most important factor in the development and retention of good leaders is the conferences. A sponsoring group or some member of it should be free to meet the leaders regularly, to discuss their problems, review their accomplishments, check their training, and show an encouraging appreciation.

Topics for Discussion

1. Name five outstanding qualifications for youth leadership. Give reasons for their importance. (See paragraphs 3, 4, 5, 6, 7.)
2. What other qualifications should be sought? (See paragraph 8.)
3. Are all of these qualifications necessary in every youth leader? (See paragraphs 1 and 2.)
4. What appeal should there be to attract a worthwhile leader? (Paragraph 9.)
5. Is possession of the desirable qualifications sufficient for effective leadership, or should discretion be used in

assigning fields for such leadership? Why? (Paragraph 10.)

6. What helps are provided for the training and improvement of youth leaders? (Paragraph 11.)

Note: The following organizations give training courses throughout the country:

National Recreation Association, 315 Fourth Avenue, New York City; Girl Scouts, Inc., 570 Lexington Avenue, New York City; American Junior Red Cross, 1709 Washington Avenue, St. Louis, Mo.; Governmental work through the N. Y. A., 1338 G Street, N. W., Washington, D. C.

IN MEMORIAM

We learn with deep regret of the death on March 18, 1937, of Mrs. Jane Newton of Providence, R. I.

Mrs. Newton was deeply interested in the Catholic work of the Diocese. She represented the Diocese of Providence when the National Council of Catholic Women was organized in 1920 and served as president of the Diocesan Council from 1921 to 1926. Mrs. Newton was president of the Queen's Daughters for twenty-two years.

May her soul rest in peace.

N. C. C. W.'S 1937 CONVENTION

The seventeenth annual convention of the National Council of Catholic Women will be held in Washington, D. C., September 26-29. A pre-convention session for diocesan presidents will be held September 25.

The program this year will be largely along institute and demonstration lines. During the day of Tuesday, September 28, special sessions will be devoted to youth sectional meetings, leadership training, business meetings of directors, etc. The evening program of the same day will be devoted to a general youth session.



Remember the N. C. W. C. in Planning Your Will

ALLOTING A DIVISION OF YOUR PROPERTY TO FURTHER THE WORTHY WORK OF THIS OFFICIAL AGENCY OF THE BISHOPS OF THE UNITED STATES

THE Bishops of the United States, through their voluntary contributions, have made possible the work of the National Catholic Welfare Conference since 1919, notwithstanding pressing diocesan and other outside demands.

INCREASE in the knowledge and effectiveness of the work of the N. C. W. C. and of its several departments and bureaus could be greatly aided by additional contributions.

SUCH further financial aid would help extend the knowledge of Catholic principles and intensify their acceptance in our American life in the various fields in which the N. C. W. C. is interested. (Read the facts about the N. C. W. C. as printed on page 2.)

THE National Catholic Welfare Conference welcomes donations and legacies for the support and enlargement of the work confided to it by the Bishops of the United States. Donations should be sent to the treasurer, Most Rev. Francis C. Kelley, Bishop of Oklahoma City

and Tulsa, 1000 North Lee Avenue, Oklahoma City, Okla., as well as information or legal notices of wills and legacies.

THE following form of bequest may be used by all who desire to further the work of Catholic Action as aided by the official agency of the Bishops of the United States:

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I HEREBY give, devise and bequeath unto the National Catholic Welfare Conference, incorporated under the laws of the District of Columbia.

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